UHURU

BLACK COMMUNITY NEWS SERVICE

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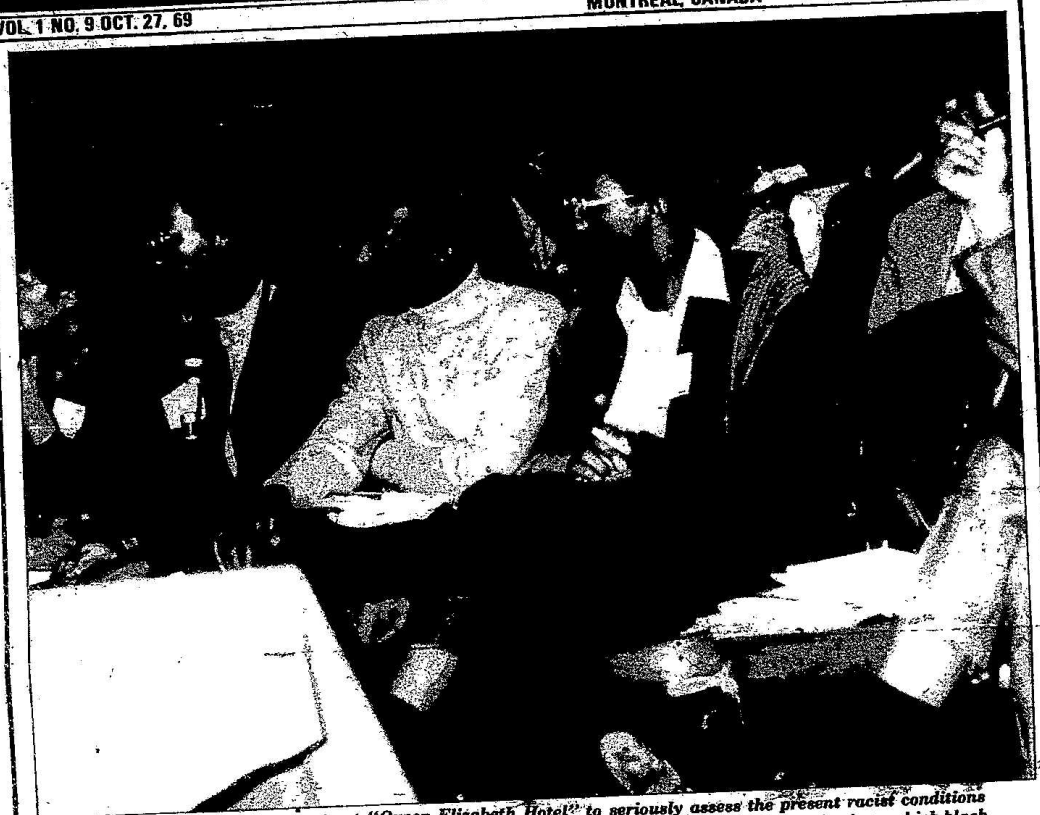
MONTREAL, CANADA



Black caucus meets at "Queen Elizabeth Hotel" to seriously assess the present racist conditions which characterises the operation of the African Studies Association and lay the basis on which black people could define for themselves in their own image a more relevant course in 1969 for PAN-AMERICAN STUDIES.

CONFRONTATION AT QUEEN "E" HOTEL ASA VS AHA

In the last issue we mentioned the Co-option of African Studies. This is how it happened.

First of all, the proposal for an African Studies Association was given by Franklin P. Frazier of Howard University. He got no financial support, but Melville Herscovits & David Apter, two white scholars did, although Frazier's work on African Peoples everywhere was as good as Hercovits and others. Other white opportunist then jumped on the bandwagon.

On October 1968, the response of black people was the African Heritage Association's Statement. This was reiterated at the Montreal conference.

The African Heritage Studies Association was unofficially formed in Los Angeles, California, on October 18, 1968, during the 11th annual convention of the African Studies Association. It came into being officially in Washington, D.C., on June 29th, 1969, at the conclusion of its first annual convention where its first executive officers were elected.

Mr. John H. Clarke was elected President and Dr. Nicholas D.U. Onyewu Secretary General. Other officers include Mr. Leonard Jeffries, Vice President; Mrs. Shelby L. Smith, Treasurer; and Mr. Maina D. Kagome, Publicity Secretary.

. . . Cont'd page 7

As Brother Hartford Charles took over the microphone from a so-called speaker at the meeting of the Canadian Conference Committee, he readily removed the boredom, as is expressed in the group picture.

LETTERS

The Editor,
Enclosed is a letter which I received today from a brother in Geh, Liberia where I spent six weeks this summer with Crossroads Africa.

As you know we were supposed to build a road but it was never completed because we did not get any heavy equipment. Bert Hammon was our group leader (black), Rev. Wood was the missionary who informed Crossroads of the project. The Friendly Bridge is part of the road which was to be built: it can only be used by people on foot.

This is a letter from a true African brother. English is not his language. He, like many others, would like us to return to the land of our forefathers.

Thank You

Miatta A. (Marguerite)

Dear Marguerite:
With much honor and dignity, I am here to extend my sincere greetings to you and all your family and to all black students of the United State of America.

I would like to inform you that your friends, Yar Yea Flyme, Matha and Ker Yalama are well as I am the same.

These friends also extend their sincere greetings to you and your family.

For your respective information, I am here to inform you that the construction of the Geh road has not yet started, but on the 18 day of September 1969 I received a letter from Mr. Bert Hammond of California saying that Rev. William Wood of Lamce has promised to continue working on the road. He also state in the letter that he has written to Rev. Wood to establish a scholarship fund for three of the boys in the village of Geh and that about few months from now the Geh will be completed.

I will inform you that your letter of September 11, 1969 was received with much appreciation. In replying to your letter, I would like to inform you that since you left Geh, I have been feeling sad and because we were playing, eating and working together and that we have miss these friends. Crossing the Friendly Bridge, I feel that, from time to time our brothers and sisters in the United State of America will return to the land of their forefathers. I am kindly asking you to remember me and I will remember you.

I hope my letter will highly be appreciated

Thanks,
Very truly Yours,

Henry S. Flume, Saye Kaka

The Editor,
Last Thursday, I was very lucky to get for the first time this Black News Paper, and I must say the articles were very interesting. The UHURU is an excellent piece of work and it will surely help our Black brothers and sisters in finding out who they are and to be proud of their black skin, thick lips and kinky hair, not only in Canada and America but other parts of the world.

I have only been here a month and a few days and I would like to get the UHURU when it is published again, but I am not downtown very often due to my work. I would appreciate it very much if it can be posted to me, let me know how I can pay for it. I have had the privilege of reading "Look Out Whitey-Black Power Gon Get Your MaMa" and I want to say it is all you said it was and more. I have also read some other great black books.

I am going to post this edition home to Trinidad and it is going to make a big hit with the brothers and sisters back there.

Thanking you in advance,

Love and Power
A Black Sister.

Dear Brother,
I want to thank you for printing the feature article on Black Music in your last issue. I also want to thank the Brother who wrote it. He obviously knows his subject well. Many "whitened" Brothers and Sisters question the existence of a Black form of music and proudly proclaim music as being "Universal". I hope that the article enlightened them some what. Black music is music created by Blacks for Blacks and based on Black culture. In the U.S. it takes many forms -- Jazz, Blues, Gospel, Spiritual, Rhythm and Blues (Soul), etc.. In the West Indies it is the Calypso and the Steelband. In South America it is the Cha-Cha-Cha, Merengue, Bolero, Samba, etc.. The common bound between all these forms of Black music is "Rhythm" which goes directly back to the source, Mother Africa.

The diversity in form is due to the widespread scattering of our people, who developed new cultural forms based on the old, so cruelly wrenched from them. It is a pity that so many of us still shun our own, preferring a crooning Frank Sinatra to a screaming James Brown -- not understanding the grief and suffering or preferring a soft, slick Diana Ross, her blackness rejected, to a shouting Tina Turner, wailing her sadness in the blues.

Many of us still have not found ourselves or regained our pride for things Black.

Yours in Blackness,

Micheal Williams

Greetings Brothers,
My name is Bryan Darrell, and I am a student at Acadia University. I have only seen three copies of UHURU, but it is something that we have long needed. I have a bit of news that could be made into an interesting article for your paper. I attended the First Regional Black Power Conference in Bermuda this summer, and I was the only Canadian Black there. I believe that another brother from Montreal went down but that he was refused entrance into the island. If you would like me to write an article about it for you, I would be only too glad. Until I hear from you, I remain

Your Brother in Revolution

Bryan Darrell

EDITORIAL LOW-DOWN POLITICAL GAMES

There are many people who pretend to be interested in contributing towards the advancement of the black race. For those of us who choose to undertake such a grave responsibility, our first obligation should be to find out from black people, just how we can best effect our role, Many black-skinned people are of the strange opinion, that a University degree, automatically gives them the authority to represent Black People. On the other hand, too many people feel that their personal experiences under the white man, legitimatizes them as spokesmen for all black people. We have to be careful that we do not use the black struggle for our own personal gains. For example, it is a common saying among so-called blacks, that since they have struggled and made it, they automatically assume the position of "leadership." Fortunately or unfortunately, they always refrain from explaining just what they mean by the statement, "they have made it", and if they do, one never knows just what they did to make it. Those who make an effort to explain, take pride in listing the degrees of racial injustices that they suffered and were willing to suffer.

A black-skinned man who thinks that he suffered from a lack of abundance of food and liquor, and who now finds himself in a position where these materials can be supplied, will use his situation to set himself up as an authority to negotiate on behalf of the race, whereas he is actually fostering his own cause. Then he tries to convince other black people, that to strengthen the race, is to beg for more goodies. By now it shoud be obvious to these beggars, that they are playing the same old trick that the slave masters played. Whereby they try to feast you, get you drunk, and when you think you are getting ahead, they are not only degrading the dignity of the black race, but at the same time, they are digging their own graves.

The same situation applies to those people who think that because they hadn't access to an abundance of cash when they were really black, and because at some stage they can spend a few more dollars, they immediately get the crazy idea, that all that black people need for liberation, is for them to run to the man to beg for money. What is worse is that instead of these people begging as individuals, they take pride in setting up so-called organisations, such as the Black United Front of Halifax, certain members of which classifies Black Power as having received $100,000 from the Federal Government, not for the benefit of the black population in Halifax, but to provide the necessary funds for so-called intellectuals to practice their dirty, low-down political games.

We should not loose sight of the fact that as a politician, one has to be prepared to do dirty things. How can people who are prepared to accept hand-outs with all strings attached, even if it means compromising the dignity of the black race, how can these people have the guts to go around shouting Black Unity when on the other hand, they are prepared to bill another black man, for the sake of their personal power play. It should be obvious, that such people whose roles are confined solely to speaking to the "Man" behind closed doors, especially on Governmental levels, at which racism is highly institutionalized, can only be seeking their own personal gains.

People who work against other people for the benefit of a Government are called spies. In my opinion, black spies are more dangerous than white spies, in that they are used to do the dirty work for the enemy, against their own people, and at the same time they run around trying to fool other black people that they are ready to die for the Unity of the Black race.

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ST. VINCENT ASSOCIATION DENOUNCES CANADIAN CONFERENCE COMMITTEE

The St. Vincent Association of Montreal Inc. registered and chartered as an organization with a right to organizational existence, wants to take this opportunity to openly express from this rostrum, its repugnance over the way this conference has been organized, and to further denounce the obviously sectarian and organizational sleight-of-hand manipulation which the "organisers" utilised in their attempt to manoeuvre organizations and groups to attend this conference under the image of Canadian Conference Committee of black organizations. For it was circularized that in order to attend this conference one has to pay ten dollars to join this Canadian Conference Committee of black organizations and which would then insure one's right to attend here, although the organizers knew fully well that some organizations, including our own, were not members or associated with Canadian Conference Committee. This Association, herein rejects this immoral organizational approach and attends this Conference in its own right as one of many black organizations and groups in this country which is also concerned with the welfare of black people both here and in Canada and wherever they may be in the international community of people and nations. We therefore attend this Conference and only out of deference to the mass of black people who are to be found outside of all organizations.

Exerpt from position statement

Friday, October 17, 1969

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BLACK LIBRARY

AT N.C.C.

For the past five years the hunger for Black history and literature has sky-rocketed. Black people want to read about their glorious past. The Negro Community Centre will try to satisfy our hungry souls in the very near future with the opening of Montreal's only Black Library.

With a subsidy of a mere $ 1000. the buyers have managed to accumulate a rather impressive variety of books; Ancient African Civilizations, History of slavery and Slave Rebellions, and recent best sellers such as "Soul On Ice", and Stokely Carmichael's 'Black Power' are some of the themes and titles of the books that will fill the shelves of the library. Special care was taken in selecting the children's books. The effort was worth it, they have an excellent stock of reading material for children.

The library will open in co-ordination with the Centre's Turorial Program Students will be able to study in the library and have books at their disposal for reference and research purposes. Hopefully, these books will create a new sense of value in the young people that will be using them, as well as instill in them a new sense of worth, enabling them to face the future with pride and confidence.

The future of the library looks good, however, the N.C.C. still needs donations of books and funds in order to keep the library up to date. Volunteers with experience in library technique could also alleviate some minor problems that they are presently undergoing because of a lack of staff. Build a Black Library, Build Wise Black Minds, Build a Strong Black Community.

Malika

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PROVINCIAL GOVERNMENT THREATENS SMALL CREDIT UNIONS

Small credit unions in the Province of Quebec with assets of less than $100,000 will either have to fold up or merge with other small credit unions in 1970. The Provincial Government issued such a statement to these C.U.'s recently. If such is the case a certain credit union in the city owned and operated by Black Montrealers for the past twenty years is facing a serious crisis. Their assets do not amount to the $100,000 stipulated by the Government. They do not want to break-up, they have enjoyed the special kind of Communal atmosphere that Black People enjoy when they pool their resources and work together. What alternate course of action can they take in the next two months? Well, they can launch an all-out mass campaign for new Black members so as to meet the Government's Quota and at the same time enjoy the same type of friendliness they have been enjoying for the last twenty years.

Malika

CURRENT EVENTS

U.N.I.A. Redecoration Committee in action!

U.N.I.A. HALL REDECORATED

The dedicated people of the redecorating committee got together again this past weekend to put the finishing touches to their project. When they were through the product looked worth the effort.

In a real sense a lesson to be digested was that together we can achieve much. Brothers and Sister are willing to lend their talents whenever they feel it is necessary. The operation, from rumor to reality, including fund raising, took four weeks--two weeks ahead of schedule due to some Sister-Power. One feels the sisters were satisfied... they threw a party to express their satisfaction.

Franklyn James.

N.A.A.C.P. COMES TO PANTHERS AID

The N.A.A.C.P. Legal Defence and Educational Fund, has come to the aid of thirteen Panthers held in jail for over four months due to their inability to raise the exorbitant bail of (one hundred dollars) 100,000,00. on charges of conspiring to bomb department stores, and a police statioa in the New York area.

This action marked the first time that the largest "Civil Rights Organization" went to court on behalf of the Panther Party, and this can only be described as a significant shift in policy of the Civil Rights Organization.

Bail System Attacked

In a brief filed in the federal court in New York, "The Legal Defence Fund" attacked the bail system as unconstitutional, and cited the case of the Panthers as an extreme example.

This decision by the N.A.A.C.P. is truly a momentous one, and was taken after a great deal of soul searching, and inner wranglings. Hither to, this August body, dominated to a large extent by conservative Blacks and their White financial backers have stayed away from this Black organization, which had chosen other ways to achieve their aims.

The message had so far escaped the brothers, that Black people cannot afford the luxury of disagreeing on ideology. If the U.S.A. and the Soviet Union can work together, despite differing social systems, then it should not be difficult for Black people to unite against a common enemy.

Henry Charles

PRESIDENT ASSASSINATED —SOMALIA —

Dr. Abdel Rashid Shermarke, president of Somali Republic was shot dead while touring the northern part of this country situated at the eastern horn of Africa. The alleged assassin has been identified as a member of the Somali national police force.

Somalia which had been a United Nations Trust Territory under Italian administration became independent in 1960 and united with the former British Protectorate of British Somaliland to form a single state.

Shermarke was Somali's Premier from 1960 to 1967 when he was elected President for a six-year term. He pursued a middle course between East and West in foreign policy, and campaigned to unite Somalian ethnic group living in neighbouring Ethiopia and Kenya. This has led to a number of border skirmishes between Somalia and her two neighbouring countries. This is yet another of a sad lagacy of imperialists arbitrary demarkation of Africa into colonies.

The most likely successor as President is Mohammed Egal. Egal who was elected Premier in 1967 leans heavily to the capitalist West in foreign policy at the time of the assassination was vacationing in the home of an American actor in California.

Bro. Kofi

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attorney barrister
& solicitor

3517 LASALLE BLVD.

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evenings 365-9904

"Games that people play"

Brother Wantumi and Brother Omowale were confronted with the same story, when they appeared in the ("Halls of justice") courts, on October 8th. to begin trial concerning the charges of Kidnapping and Extortion. These two charges were placed on the two black men by the newly appointed principal of Sir George Williams University, Dr. John O'Brien. It was the outcome of a meeting in Dr. O'Brien's office, which was held to try to clear up some doubts surrounding the Anderson affair. The brothers were told that the judge who was scheduled to conduct the trial, was pre-occupied with settling events that developed out of the outbreak of vandalism which took place the night the police went on strike. The postponement was a disappointment, especially since the lawyer for the defense, Sister Juanita Westmoreland, had returned from Paris for the purpose of defending the case. Of course it became obvious that the postponement was pre-arranged and the complainant was informed, since neither he nor his attorney showed up on that date. We are curious as to how long the game will continue.

Staff Reporter.

BROTHERS OUT ON BAIL

Brother Charles Smith and John Hopkins were released on $800.00 bail. Brother John was released Saturday October 12 on $300.00 bail Bro. Charles Smith on the other hand spent the Thanksgiving weekend behind bars delayed by the Immigration department.

Brother Charles was released on Monday Oct 14 on $500.00 bail. Their trial was set for October 30th. These brothers were charged with suspicion of trying to steal from an automobile. The outcome of this trial will be closely watched by the whole black community of Montreal.

by Staff Reporter.

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REPORT ON CANADIAN

The national meeting of black organisations, sponsored under the auspices of the Canadian Conference Committee (C.C.C.) and held on October 17th - 19th in Toronto, brought about a confrontation not merely between black people of different political orientation, but more important, brought to surface many of the basic contradictions that have hindered the united dynamic progress of our people in this country. Indeed, the principle of divide and rule, coupled with manipulation of black people in the service of white power which results from white racism, dates back to the 16th century, and this phenomenon is international in dimension. The conference provided the most glaring manifestation of the various subtle and blatant aspects of this fundamental principle.

It is crucial therefore, that every black man living in this country make a special effort not only to know what happened at the conference, but to try in a meaningful way to understand the underlying implications of the meeting. To facilitate that level of understanding, we will briefly structure the events that preceeded the conference, because in them, lie the very essence essential for a lucid comprehension of the crisis.

BACKGROUND

Prior to the racial confrontation at Sir George Williams University, our brothers and sisters involved, realising that the racist administration was not prepared to deal effectively with the racism charge against the professor, requested to the Quebec government to exercise their constitutional right under section 93 of the British North America Act. This section (93) gives any provincial government the right to intervene into any dispute in any educational institution. The education minister, who had been, and still is engaged in a colonizing program of supposedly trying to help french-speaking black people in Africa (i.e. Gabon, Senegal), refused to comply, saying that this was an *internal matter*. Since many of the students involved were Caribbean nationals, the federal government was approached with a similar request. Their reply was less encouraging, for they stated that *"this was a provincial matter"*.

From February 11th to the present day both governments have been continuously approached, and have consistently categorically refused to initiate a full scale investigation, thus denying the students the basic right of *the due process of law*.

With this in mind, it was therefore distressing and extremely suspicious when it was established in July that a national conference of black people would be held, a conference financed by the federal government, and that this conference will to the best of its ability, ignore completely the Sir George Williams university incident.

In retrospect, we also know that at two meetings held between SGWU and a collection of black community organisations, the Black Citizens Association refused to endorse the position adopted by the black organisations - that nothing meaningful should be discussed with the university's administration until the university established good faith. The most effective manner in which this good faith can be established would be to drop all criminal charges against the students (facing life imprisonment for standing up against white racism). The reason given by the BCA through its president, who is also secretary of the Canadian conference committee, was that some of the brothers and sisters were more guilty than others. Clarence Bayne of the Trinidad and Tobago association and an executive member of the CCC adopted a similar position as that adopted by the BCA.

INITIAL REACTION TO THE CONFERENCE - JULY

The first natural reaction to the conference in light of these circumstances was to propose that Sir George Williams university incident be discussed as a priority. The Secretary of the CCC, Miss Dorothy Wills, communicated out request to the president Howard McCurdy, who agreed that an event so important to black people, not only in Canada, but indeed the world over, should be put on the agenda and this was done. When the final program for the conference was communicated to potential organisations and delegates, the topic to deal with Sir George had been removed. It was natural to assume that this conference, financed by the racist federal government, was not prepared to deal with any contentious issues that would jeopardize their alliance with the government. The historical situation in which we have found ourselves, coming from a tradition of colonialism in the servitude of white power, makes it an act of betrayal to compromise the dignity of our people in 1969 at the pleasure of the federal government. As long as it was established conclusively that betrayal was the motivating force behind the conference, we immediately sought to find out whether we can relate to this conference, and if so, how best can we participate in a manner that would be most compatible with the real human needs of the many communities of black people across Canada.

THE CONFERENCE BEGINS

Arriving at the conference on Saturday morning from Montreal with a contingent of 20 delegates and 21 alternates, we sought to cement our relations with delegates from other parts of Canada. The conference organisers, who had stipulated a $10.00 registration fee from each association (even though they had received $3000 grant from the government), observed on Saturday, that there was a large number of delegates arriving that had not paid their registration fee in advance. Realising that these youthful delegates were not to be trifled with, the chairman, Dr. McCurdy, declared to sister Brenda Dash of the Black liberation Action Committee, that the registration fee had been increased to $20.00. This was obviously an attempt to restrict the number of "dissident" delegates, and, by implication, the voting strength of those that held contrary views to those of the executive of CCC. Sister Brenda was adamant in her refusal to allow this type of injustice to continue, and Mc Curdy withdrew this dubious ruling.

BASIC CONTRADICTION

The chairman officially opened the conference by stressing the need to provide for black youth, the type of education that will enable them to begin to redefine themselves in their own image. The type of irrelevant white education that is directed at controlling and confusing the minds of black people, must be challenged. To bring about an effective challenge to an educational system which is racist in content, black parents and youth must prepare themselves and join in a coordinated effort. The chairman made it clear that in this concerted effort, black youth occupied a special position since in a very real sense they are the ones who must confront the enemy in his racist institution on his racist terms. Coming from this position, one is obviously at pains to understand the underlying motivating reasons to explain why the chairman was not prepared even in the face of strong objection over three months (July - October), to include the Sir George Williams incident on the agenda as a priority

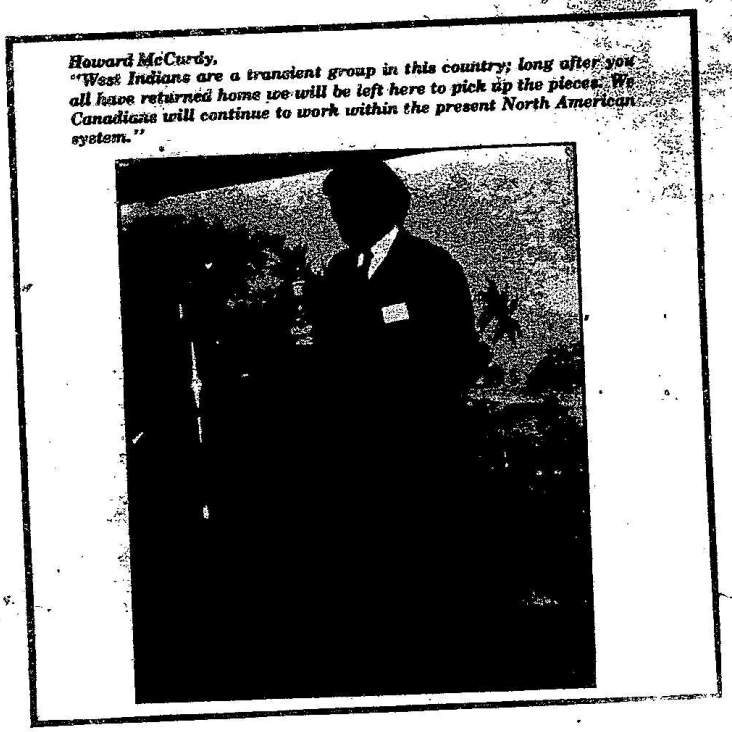
STATEMENT OF POSITION

During the luncheon interval, the challenging delegates met in caucus to prepare a comprehensive statement to explain clearly what their position was. Here is a verbatim copy of the statement presented by sister Juanita Westmoreland at the opening of the afternoon session.

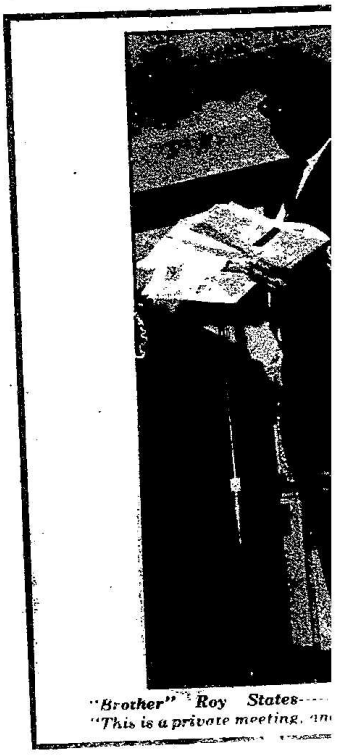
STATEMENT

That whereas the present executive of C.C.C., as reflected in its programme does not reflect and is not sensitive to the immediate interests of black people -

And whereas this executive has accepted financial assistance from the same federal government which has



Howard McCurdy.
"West Indians are a transient group in this country; long after you all have returned home we will be left here to pick up the pieces. We Canadians will continue to work within the present North American system."



"Brother" Roy States----
"This is a private meeting, an

CONFERENCE COMMITTEE

refused to initiate any investigation into the SGWU affair which has made political prisoners of 42 brothers and sisters -

And whereas this present executive has deliberately over the past two months ignored the requests of those political prisoners and of various groups to include the Sir George affair as a specific item on the agenda particularly as it relates to black people in Canada and throughout the world.

We therefore move a vote of non-confidence in the present executive and its programme as it is presently structured -

And we recommend to this family meeting that the following propositions be adopted in order to put to the best use of black people the time which remains at our disposal.

1- That all black people present be allowed to vote irrespective of the financial question.

2- That an interim chairman be elected from this family to preside over the Conference until elections are held tomorrow.

3- That the Sir George Williams affair be discussed as a first priority since it is a major crisis among black people in Canada.

4- That this family address itself in a meaningful way to restructuring the present programme so that it could best relate to and deal with the immediate problems facing black communities throughout Canada.

5- That this family elect a new committee to deal with the press.

The delegates supporting Howard Mc Curdy then tried to evade the fundamental issue by informing the conference that they would not entertain the motion before the meeting but they would unanimously agree to squeeze in through the back door a discussion on the Sir George affair. A heated debate developed at which time it was carefully explained to the delegates by Rosie Douglas that we were genuinely prepared to work together with all black people irrespective to political ideology. The question before the house was not really one of political differences; rather we were challenging the right of any black people to allow themselves to be used by the government or any other "agency" to misrepresent and abort the drive of black people in their long arduous struggle towards total emancipation and self-determination. The debate came down to a straight questions whereby the chairman of the CCC was asked to explain to the delegates the conditions under which government assistance was accepted and the reason why the Sir George Williams University incident was removed from the program. The chairman was at pains trying to convince the delegates that there was no strings attached to the government grant but apparently he did not see the need to include so "disgusting" an incident as Sir George on the program.

STUDENT ATTACKS McCURDY'S EFFORT TO DIVIDE BLACK PEOPLE

Sister Brenda Dash as a black person born in this country was given the floor to address the delegates in repudiation of the chairman's position. On the West Indian question, sister Brenda explained clearly that this was the lowest level to which we could stoop during the course of trying to settle our differences. In point of fact the majority of delegates challenging the integrity of the CCC were Canadian born. So penetrating was the effect of the sister's remarks that McCurdy was unable to control himself and physically in utter disrespect for her grabbed the microphone. At this point "Robert rules of order" broke down and the day's session ended in chaos.

DIVISION WITHIN THE MC CURDY GROUP - VIOLENCE ERUPTS

Richard Leslie of the BCA a defender of McCurdy up until the end of Saturday's session apparently began reflect realistically on the man's position. His analysis of the situation was assisted when McCurdy, broke the confidentiality pledge and in keeping with his service to the enemy went on national television and made the very damaging statements he had uttered earlier with regards to attempting to arbitrarily forge a division between black people on the basis of place of birth.

Mr. Leslie addressed himself to the chairman and the secretary in a very direct sense. The result of this confrontation in the chairman's personal hotel suite was a bottle swinging affair resulting with eight stitches to the chairman's right hand and treatment for bumps on the heads of Mrs Wills and Mr. Leslie.

THE TRICK OF CONFIDENTIALITY

After the Chairman's address, the secretary explained to the conference that, in order to avoid distortion by the white communication media, it was necessary to control information going out to the press etc. To facilitate this arrangement she called for and obtained something she described as being a vote of confidentiality. It was then moved by another executive member and adopted by the delegates that the executive be given the exclusive ritht to deal with the media and delegates will be informed about the contents of public statements being made.

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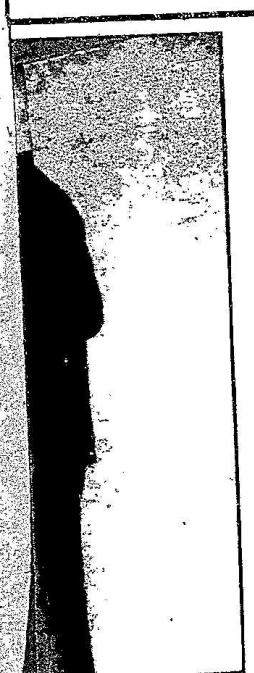

treal-------Black Historian
esence here is most unwanted".

Rocky Jones---------Halifax
"Some people here suspected me of selling out because I accepted a job with Man-power in the summer."

HISTORY COLUMN

This column is intended to deal with African history, paying close attention to political systems so as to give a wider historical political perspective in our struggle ahead for a new society. The systems that existed in Ancient Africa tend to fall mainly within two categories and for the sake of clarification we will list these categories as type A and type B. Type A consists of African societies which possessed central governments administrative machinery, judicial institution and so on, e.g. The Zulus. Type B consists of societies without any central government. However, in this type the lineage system seemed to help to regulate the politics of the community as opposed to the administrative organisation of Type A.

In Type A, the administrative unit is limited, in its rights and obligations, by territory; the chief is the head of a given territory and has economic and legal control of all land within this given territory, also every person on this land is his subject. In type B, no boundaries are defined by administration but local communities exists, and co-operate directly among themselves. The extent of all this depends on the extent of lineage ties. It is important to note that in both categories of political systems, there exists a balance of forces which helps to maintain stability of the whole society. This balance helps to provide the unity of all aspects of life which pervades African philosophy (we referred to this "unity" in "Black Music" in issue 8). In type A there is a balance between different sections of the administraive organisation. The King's authority is counter balance by institutions such as the king's council, the body of religious officials which has a voice, the queen mother's court etc.. The subordinate chiefs also play a great part in producing the desired equilibrium; for example, if the king abuses his power, they possess the right to revolt. The revolution however, is directed against the king, never the kingshipand it is done to produce harmony. The most important aspect, is the balance between power and authority and obligations and responsibility. The King, in exchange for his rights or tax, tribute and labour, has to fulfil his obligatin of justice, protection and maintenance of the general welfare of his people.

In these societies both the rulers and the people were aware of their rights and their obligations. Pressure could easily be exerted on either side to discharge those who falter, especially in the case of government officials. A different kind of balance existed in Type B: . involved an equilibrium between local communities (similar in structure). This balance was defined in local and lineage terms rather than in administrative terms as in Type A. Conflict between communities here meant conflict between lineage segments and the stabilizer is not a military or judicial institution but inter-community relations. No one segment of the society would ever be allowed to be powerful enough to control others. Even if one segment defeats another there is no existing administrative machinery to establish supremacy or political domination. This balance, therefore is maintained by equal distribution of force plus distribution of similar interests among segments which are alike. So much for the differences of the two categories.

Most Ancient African societies had economies in which there was no organised attempt to accumulate wealth in the form of capital. If there was accumulated wealth it was in the form of consumption goods and communal services, and it was normally shared out in the support of additional members of the society. This accumulation of wealth caused class divisions. Rank and status in these ancient societies had nothing to do with wealth. This is true for both categories.

In both A and B, there were values associated with politics, there were moral interests which were inseparable from communal material interests and these formed the pivots or bastions of the political systems. In every community a certain right or duty was only an item among a whole set of mutually benefiting moral and legal norms. These norms which complemented each other were derived from traditional values expressed in culture. Thus an African leader was not merely a person that enforced his will but he was the embodiment of all their essential secular and religious values, he was the pivot of their political relations and moreover he represented a symbol of the unity of their society; the unity between religion, politics, economics and social life. Thus it was the kingship and not the king himself that was important. The values that are tied in with the kingship in Type A refers to fertility, health and all that provides happiness for a people. In Type B all segments are bestowed with these values, since they are of grave importance to all. In the following issues practical examples of both categories in African History would be given, starting with the Zulus of category A.

CHECK POINT

JAMAICA:

Abeng announces suspension of the newspaper for the time being and the tackling of reorganization. This does not mean the end of their public activity. Abeng's office remains open to news of suffering and discussion of the freedom struggle.

RISING MILITANCY AMONG black viet gis

After interviewing over 400 black troops in Vietnam, Wallace H. Terry II, neatly sums up the situation: "The military is dealing with a different breed of blacks from those I interviewed in Vietnam for a Time cover story more than two years ago." Forty-five percent said that they would fight with arms in hand to gain their rights in the States, 60 percent said that black people should not fight in Vietnam because of the race problem back home.

CAMPUSES OF THE OF THE WEST INDIES:

Some 4,000 students are now protesting the dismissal of Dr. Clive Thomas who was banned from re-entry into Jamaica and the refusal of the university to re-employ lecturer, Dr Andrew Camacho. In Kingston area students walked out of the Assembly Hall during the Vice-Chancellor's matriculation address. In Trinidad, students boycotted classes and presented pro-Thomas/Camacho petitions. It is worthy of note that Lloyd Best, a self proclaimed revolutionary was one of the lecturers breaking the boycott. Meanwhile Dr. Thomas, frustrated over a delayed reaction to his case has accepted a position with the University of Guyana.

HONOLULU:

Nine Black Marines will be court martialed for refusing to salute the flag during the playing of the national anthem in august. The "dissident" act touched off a major brawl at the Kaneohe Marine Air Station near Honolulu involving some 250 black and white Marines. Six of the men will be tried for assault and three for breach of the peace.

GEORGIA:

Rep. Julian Bond announced he will seek a seat in Congress during the next election. Bond made the statement while on a lecture tour of the nations colleges.

RESISTANCE GROWS IN PUERTO RICO

Hundreds of students angered by the sentencing to prison of one of their comrades who refused to serve in the U.S. Army, invaded and set fire to the ROTC center at the University of Puerto Rico in Rio Piedras last week. On Sept. 19, a San Juan branch of Woolworths was burned down by an incendiary bomb of the same type recently discovered in three other North American stores, according to police.

NEW YORK:

Tragic figures out of NEW YORK reveal that 700 Black & Puerto Ricans were granted diplor [illegible] allows them to be admitted int[illegible] 40,000 students were graduated [illegible] high school in the city.

Elijah Muhammed in his report to the nation on Education - "It is in Kindergarten where the seeds of Black Inferiority and white superiority are sown.

BLACK MAGAZINE SETS PUBLICATION

Nathan Hare, author of Black Anglo-Saxons and a leader of the struggle for a black studies department at San Francisco State, is the publisher of a new magazine scheduled to make its appearance Nov. 1. The magazine which will be directed toward enriching the black studies discipline, is entitled Black Scholar, Journal of Black Studies and Research.

For a year's subscription to the magazine, send $10 to The Black Scholar, Box 31245, San Francisco, California 94131. The subscription rate for students is $6.

SOUTH AFRICA

South Africa has spent $3 billion on new military equipment in recent years, Defense Minister P.W. Botha stated last week. The equipment includes aircraft and artillery that have been acquired to "protect the borders of South Africa and to combat terrorists."

CALIF:

After being elected by the Black studies department of Fresno State College as a lecturer in Revolutionary Black Literature, Marvin X has been asked to leave by the White Principal because he is a member of the Nation of Islam. However the Black and Brown (Mexicans) students said, "Brother Marvin will teach," so it goes, Marvin X is teaching as he and his students continue to fight the power structure.

DEAR SISTER

Dear Sister,

When I first started to spend all of my leisure time working with brothers and sisters engaged in the struggle I found it to be the most rewarding work I could find; I never found time before or rather I could never get angry with any brother or sister to the extent of arguing and bickering with them. Somehow lately, even though I still find our activities equally stimulating, I find myself becoming extremely impatient with people for things I should overlook. Whenever I display any kind of hostility I end up feeling depressed, but too proud to apologise. I don't really know if you are the right person for me to confront with this problem, but anyway can you help me?

Deppressed.

Dear Depressed,

I can't really say that I am 100 qualified to answer your question, however I'll try to relate to you from a black perspective and not from Dr Freud.

As one gets more involved in the struggle, you spend more time sometimes 24 hrs. a day working towards the struggle. At times fatigue overtakes you and you become temperamental, but at all times you must control your emotions. You are building a new nation, the construction work is hard and strenuous with long hours and little time to rest, every time we take time off to argue we slow down the construction. We can't afford this time. So if you can't maintain any self control for an individual brother or sister, then think in terms of the damage you are doing to the entire family the Nation. I think also if you could deflate your ego by apologising, you'll think twice the next time you hastily open your mouth to put down another member of the family.

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cont'd from page 1

The need for self-help among black scholars, and the need for relevancy of the black scholars to ASA served as an impetus for the formation of the Association. African Heritage Studies Association is primarily interested in:

1. Reconstruction of African history and cultural studies along Afro-centric lines while effecting an intellectual union among black scholars the world over.

2. Acting as a clearing house of information in the establishment and evaluation of a more realistic African or Black Studies Program.

3. Presenting papers at seminars and symposiums where any aspect of the life and culture of the African people are discussed.

4. Relating, interpreting and disseminating African materials to elementary and secondary schools, colleges and universities.

In view of the above, our relation with African Studies Association should be of a symbiotic nature. African Studies Association should concede to members to African Heritage Studies Association a conspicuous role in its decision making committees. Our members should match ASA members in ASA Executive Committees. Our members should be awarded research fellowships in the various social sciences and the humanities. An appreciable number of our members should be Fellows of the ASA.

Then during the year beginning October 1968, the ASA, backed by the government of Quebec, France, Canada and the U.S. together with Canadian Corporation decided to make a stand in connection with the recently formed Canadian Committee on African Studies. These people also tried to add Black Studies to their format. Thus by uniting they tried to forestall black control and expression by assuming expertise and authority on all aspects of the study of Africans wherever they may be.

The response to all this was the final statement of the Black caucus at this conference.

African peoples attending the ASA conference have demanded that the study of African life be undertaken from a Pan-Africanist perspectives. This perspective defines that all black people are African people, and negates the tribulization of African peoples by geographical demarcations on the basis of colonialist spheres of influence. This position was enunciated at the negotiating meeting with the Board of Directors of the ASA this afternoon.

Specifically, in order to reflect this perspective, African peoples demanded that the following changes be made in the ideological and structural bases of the organization which purports to study, research and teach authoritatively about African peoples and culture:

1. The ideological framework of the ASA which perpetuates colonialism and neocolonialism through the "educational" institutions and the mass media should be changed immediately.

2. The constitutional procedures, which provide for the election of a predominant White Board of Directors to decide open the scholarship, study and research of African life should be changed immediately to deal truthfully and realistically with African Peoples.

3. In accordance with the above the new Board of the ASA, should be composed of twelve members - six Africans and six Europeans.

4. That the ASA give financial support to the African students of Sir George Williams University in Montreal, Canada, who are now political prisoners of a colonist government, and that the ASA make a strong public statement indicating its abhorrence of the situation.

5. The rules governing the membership of the ASA be amended so as to allow African scholars total participation in the Association.

6. The criteria for allocation of funds for research and publications on the study of African life should be established by a committee composed of equal numbers of Africans and Europeans.

In a plenary session of the African peoples, it was unanimously agreed to reject the ASA Board's token offer of three Africans representatives on a twelve member Board of Directors, the other nine being elected according to regular procedures. The plenary session of African peoples considered the SAS Board's offer irresponsible and insulting.

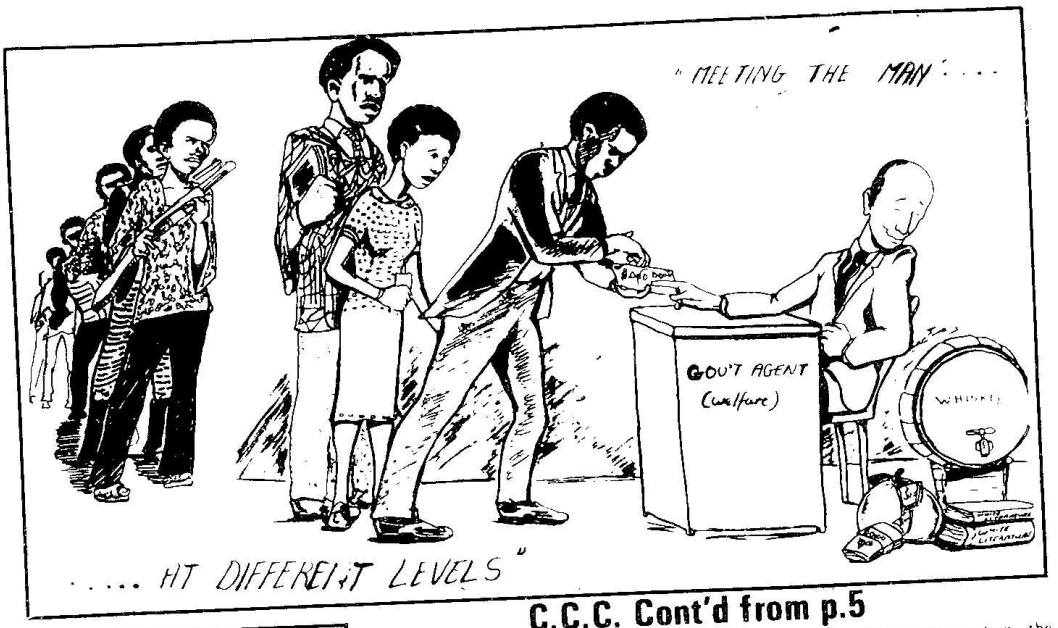
The plenary session reiterated that African peoples will no longer permit our people to be raped culturally, economically, politically and intellectually merely to provide European scholars with intellectual status symbols of African artifacts hanging in their living rooms and irrelevant and injurious lectures for their classrooms.

Finally, the ASA accepted that black people should be on the 12 man board of directors. A 30 man constitutional committee was agreed upon with places for 15 people of African descent. This is supposed to implement the demands of the recent statement and to report in April 1970 to members of the ASA, and members of the black caucus.

The black caucus voted with some dissension to send representatives to constitutional committee, but this was somewhat resolved when it was agreed that this sending of delegates should be from the African Heritage Association's members. A resolution was passed that all black people should be members of the African Heritage Association.

In a future issue we shall analyse in detail the aspects of the conference. The brothers and sisters of the Thursday night Rally, all of whom participated in the black caucus, have earned their memberships in the AHA. Now we should go on to the next step; to present meaningful work in Pan-African studies here in Montreal. The African Heritage Association must continue to receive the rejuvenation which it got at the Montreal Conference.

Gordon



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C.C.C. Cont'd from p.5

POLITICAL POLARISATION

Delegates reporting to the conference room on Sunday morning were told that the executive had invited "special" delegates to the "hospitality suite" for a special meeting. A list was available at the entrance of this suite and only representatives of associations authorized by the chairman could attend. While political positions polarised it was not at all surprising to find that the sergeant at arms appointed to man the entrance was none other than "BROTHER" Roy States. Montreal delegates acquainted with States approacned the entrance with their delegate identifications. In this capacity as "BOUNCER" he repeated instructions from the chairman: "You are not allowed in here, your presence is most unwelcome."

INSIDE INFORMATION ON PRIVATE CAUCUS

Intellegence reports from the private caucus revealed that McCurdy had brought together representatives of specific organisations he felt he could control for the purpose of forming in secret a "national coalition of black people". This he feels will enable him to report favourably to the federal government (re the $3000 grant). The conference would then be convened offically where this information would be given to all delegates and the uninvited delegates (from private caucus) would be asked to join this secret national coalition. What the entire weekend exercise came down to was the formation of a secret national negro coalation in a secret room in the "Lord Simcoe Hotel".

FINAL CONFRONTATION

When the conference reconvened officially at 3.00 p.m. for the first time on Sunday our position remained unchanged. We further felt that in the interest of all black people in Canada, we should welcome an opportunity to join and work with any coalition of black people. However, clearly we would have to be told what this national coalition of black people was really all about and what was its relationship to the CCC and in particular the chairman. In view of the chairman's position and the very damagin statements he made on national television in service of the enemy, we sought a demonstration of good faith from those delegates that attended the private caucus to form "secretly" the national black coalition. It followed that if they were prepared to put the interest of black people ahead of their own and deal with the chairman of the CCC we would certainly sit down to some serious discussions on the question of setting into motion the dynamics of a national movement of black people. A movement that would in a meaningful sense be responsive to the real needs of our people. We certainly are not interested in being a party to a coalition of self appointed government controlled negro leaders.

Brother Hartford Charles from the Guelph delegation articulated our final position. McCurdy occupying the position of chairman admitted that the statements he made on Saturday both at the meeting and later on television were very damaging to the general interest of black people and he was so "sorry". At this point yet another motion of non confidence in the chairman was moved by th representative of Trinidad and Tobago association (Toronto). Before the vote was taken Mrs Wills skillfully manipulated a N.C.A delegate vote from sister Jean Depradine. Sister Jean had represented N.C.A. officially up to that point. It was felt that the actual voting should not be conducted by the same executive in whom the non confidence vote was called. This request was ignored and the result of the vote cold be easily predicted. An independent count of the open vote conducted by non delegate sister Coralee Hutchison resulted in a 40-27 count in favour of the motion - meaning non confidence in CCC chairman McCurdy. However, the CCC "official" count revealed a 35-35 tie. Howard McCurdy then immediately "ruled" that he was not concerned with what the majority of delegates felt but his secretly formed national coalition will stand and in his capacity as chairman the conference is adiourned "sine die."

WHERE GO WE GO FROM HERE

The issues were clear - the facts were glaring - the confrontation had exposed necessary contradictions. As McCurdy and his sprinkling of followers (27) left the meeting the other delegates (40) together with a large group of observers commenced a meeting at which a nucleus was established with national representation addressing itself to the formation of a truly national movement for black people controlled by black people and resposive to the feelings and needs of black people. An interim committee was formed.

During the next three weeks representatives from each area will meet with associations and interested black people to obtain a general consensus before the interim committee meet to coordinate specific proposals in a bigger meeting. The nucleus of a new movement has over both.

By Staff Reporter.

UHURU

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"Be it resolved. . . . . ",

MICHAEL MANLEY in Montréal

Oct., 13,69, in the usual campaign manner of West Indian politicians, the Honorable Michael Manley, Leader of the Oppositian in Jamaica (i.e. the Peoples National Party) and Mr. Patterson, Barrister at Law and first Vice President of the party, presently on a tour of Africa, Belgium Germany, Greece, Canada and The United States, stopped off in Montreal to meet West Indian students and immigrants here and to encourage them to return home to offer their services.

Mr. Patterson made reference to the fact that the PNP presently provides a forum for the free-expression of ideas. He assured the audience that the PNP, if elected, was prepared to give due consideration to suggestions made by young and old alike. With reference to the students arrested in the Sir George incident, Mr. Patterson assured us that the PNP would provide for

(1) Proper legal counsel as chosen by the arrested

(2) Two legal repre-entatives from Jamaica to sit in throughout the trial and offer help as requested by the lawyers handling the case.

(3) A fund to cover incidental expenses of the two representatives acting on behalf of the Jamaicans primarily and where possible, to make a contribution to the general fund for the defence of all the arrested

Mr. Manley referred to the lack of motivation on the part of Jamaicans to return home and claimed ignorance as to the reason for this. He noted that he fully recognized how inadequate an education system geared to studying "how Sir Walter Raleigh tipped his hat" and facts of that nature is, and committed himself if elected to introduce African history and culture in the elementary and secondary schools as well as the University. He emphasized that

(1) The PNP was in favor of Legal representation as chosen by the arrested.

(2) He did not spport any attempt by any body to put Jamacian students arrested against the rest in an attempt to secure some special "deal"

(3) He considers a public inquiry into the events leading up to Sir George incident necessary.

As an introduction to the question period the chairman informed Mr. Manley that one positive outgrowth to the Sir Georgs incident was a bond between black people irrespective of origin; that as black people we are disturbed by (1) the fact that black brothers are still busily deported from Jamaica whenever they choose to differ from the ruling government (2) the fact that Canadian soldiers are presently being trained in Jamaica to "protect Canadian interest." He suggested that it was policies such as these which discouraged Jamaicans from returing home, and requested that the audience seek Mr. Manley's stand on policies such as these.

THE RESOLUTION

The climax to this session was a resoluton proposed by brother Rosie Douglas that the P.N.P. through its leader, Mr. Michael Manley, commit itself publicly in Jamaica to recommending and initiating a public inquiry at a Governmental level (i.e. between the Jamaican Government and the Canadian Government) into the events leading up to and surrounding the Sir George incident. This the leader, without qualification agreed to do on his return to Jamaica.

It is not yet possible to assess whether this was a successful meeting. We must wait to see whether our "leaders" will keep their promise.

by L. Duncan

"APPEAL TO READERS"

UHURU is now in its 9th issue and we are still barely able to keep our heads above water. If UHURU is to remain alive and vital to our community, it needs your continued support - financial and otherwise. The Devoted management and staff, who work entirely unpaid, urge you to take out your SUBSCRIPTION NOW. Contributions are also welcome.

by Yvonne Strachan
(Subscription Dept.)

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FACTS ABOUT THE LAW

LOITERING

The police use this type of accusation very often, to harass those whom they dislike and whenever they cannot find any other accusation against someone already arrested. Seeing that in the majority of cases the sentences are comparitively low, the accused scared by the police machine and not informed enough about their rights, naively plead guilty very often. Even some lawyers counsel their clients to plead guilty and to pay the fine, in order to avoid complication. However lawyers who care about fundamental liberties of human beings recommend to never plead guilty to such accusation, if one feels that the accusation is not justified.

According to the criminal code (chapter 5, article 154), anyone can be found guilty of loitering.

1. When found without any apparent means of support, walking up and down, unable to give any account of his whereabouts and the impossibility to justify his presence in the place where he is found.
2. When found begging door to door or in a public.
3. Any common prostitute or night walker unable to justify their presence, to the satisfaction of any policeman, whenever found in a public place.
4. Anyone living by gambling or crime, totally or partially and has no useful profession or calling by which to maintain himself.
5. Anyone having at any time been convicted of a sexual offense is found loitering or wondering in or near a school ground, playground, public park, or bathing area.
6. However, also according to the same law, no person aged or infirm can be accused or convicted of an offense under paragraph 1.

BULLETIN BOARD

(1) A fund-raising party for Uhuru will be held at 218 Bernard St. W. (near Park Ave.) on Saturday October 25th. The party begins at 8.30 p.m., and the proceeds of the party will be reserved for the paying of the rent for an office for Uhuru. Support your paper.

(2) Go to a party at McDonald Campus, St. Anne de Bellevue, on Saturday November 8th from 9.00 to 2.00 a.m., held by the West Indian Students Association. Music by the Coral Islanders. The party is catered by the Caribbean coalpot. Donation $1.50.

(3) We announce the death of Brother Everest Sandy of Canouan, St. Vincent, West Indies. Brother Sandy had been in this country for only three weeks. On October 14th, he was pronounced dead on arrival at the Queen Elizabeth Hospital, after a short ailment in his apartment. A coroner's report was unable to determine the cause of death. We sympathise with the bereaved family, particularly his wife and two young children. The body will be buried on the island of Canouan, West Indies.

(4) For those who are interested in getting a baby sitter contact a sister at 737-8072. She is available for work on evenings only, during the week, and on week ends.

(5) The Guyanese Association holds its annual meeting on Sunday October 27th at the Union United church 3007 Delisle St. We urge all members to attend and make the meeting interesting.

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